The Family.

Let it Pass.

Be not swift to take offence;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong,
Which will disappear ere long!
Rather sing this cheery song—
Let it pass!
Let it pass!

Strife corrodes the purest mind;
Let it pass!
As the turbid stream, refined,
Let it pass!

Any vulgar souls that live
May condemn without reprieve;
'Tis the noble who forgive,
Let it pass!
Let it pass!

Blame not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away,
Like the dewdrops on the spray,
Wherefore should our sorrows stay?
Let them pass!
Let them pass!

If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Time at last makes all things straight;
Let us not resent, but wait,
And our triumph shall be great;
Let it pass!
Let it pass!

Bid your anger to depart,
Let it pass!
Lay these homely words to heart,
"Let it pass!"

Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song—
Let it pass!
Let it pass!

—All The Year Round.

The Right End of the Skein.

Mrs. Morris had passed a delightful Sabbath. It had closed a week, every day of which had been devoted to special religious offices by the church to which she belonged; and each day, by its prayers, its sermons and hymns, had lifted her, as by successive wave on wave, to a higher and still serener hight of religious enjoyment. Seated now in the calm twilight of the Sabbath, she reviewed the week as from some serene hight the traveler looks over an evening landscape. Never had she seemed to herself to have risen to calmer regions of the spiritual life. The world of common interests and petty cares—all that ever distracted or wearied her seemed to lie far below her feet, as a faintly remembered dream. There seemed no longer to be any trouble she could not endure, any cross she could not easily carry. The year had been marked with disappointment and bereavement; but now the yearning of bereavement was still; a celestial light seemed to gild even that distant grave over which she had shed so many tears. "Yes," she said to herself, in a sort of inward rapture, "at last the mystery of sorrow begins to explain itself, and God's will and my will have become one. This great peace is worth all it cost."

In the midst of all this peace she was conscious of a sort of shuddering aversion at the thought of Monday. Mother of a large family, pressed with a thousand daily and hourly calls, she felt the repugnance to pass from the serene spiritual regions of tranquil thought to the coarse, common place life. Then, too, she was a woman of sensative nerves, quick to feel the jar and shock of aught that was jarring. Ah she sighed, if it were only my duty to listen and to adore—if the worship and services of a holy week like this might be perpetual—if I could be in some serene, calm retreat where selected souls worship perpetually, surely I might almost live without sin forever.

But Monday rose—bright, positive, sharp, worldly Monday—most Martha-like of all days of the week—and with it came burned toast and washy coffee for breakfast, to the manifest discomfort of the masculine head of the family; and when inquiry was made into causes, came back the message, "Cook says she is not going to get the breakfast washing days, any more. Them as wants it must get it themselves."

The second girl in the staff, from whose unpractised hands originated the defective articles, was sure it wasn't her place to get in and in general the week was ushered in in as uncomfortable a manner as possible; and Mrs. Morris, being thoroughly discomposed, lost patience, and spoke several sharp words all around; the celestial peace was broken. The domestic trouble was after awhile smoothed over and arranged, but she was vexed with herself, and somewhat vexed that she should be set in the very outset of the week by such a mortification.

In the course of the forenoon came in Miss Martha Brightbody, the general factotum of all the benevolent arrangements and sewing societies of the church, to hold a consultation with Mrs. Morris, and, as is very apt to be the case with these excellent people who gather a handful of seed out of everybody's vineyard, she dropped some grains of strife here and there among her good seed.

"Do you know, Mrs. Morris," she said, "Mrs. Brown said she thought you hadn't shown good judgment in buying those calicoes? She said you gave too much a yard by three cents. I stood up for you. For my part, I think Mrs. Brown always wants to have the lead in everything herself; and then Mrs. Simpkins said you didn't do your part in having the society meet at your house; and I put 'em in mind how you've been afflicted, and all that. I always stand up well to 'em I can tell you," and then came another half hour of talk, and the good soul went away, leaving the sting of two gentle strokes to a flame in her listener's heart.

"Why should I mind it? she said to herself a dozen times that day; but she *did* mind it. It came between her and her peace, and often hung on her with a vague sense of something disagreeable, even when she put it out of her mind.

It would seem as if the week, so inauspiciously begun, was fated to poor Mrs. Morris. Her cook was in one of those surly periods to which the minds of most human beings are often subject, and nobody can say why cooks shouldn't allowed their ill-humor sometimes as well as their betters; at all events, Mrs. Morris's head woman had such phases, which were only borne in peace because of her general honesty and ability. The second girl, a new hand, was well meaning but blundered, and succeeded on Tuesday in breaking an elegant cut-glass dish, which had come down as an heirloom to Mrs. Morris from her mother's family. Had it been the death of a child, Mrs. Morris would have borne the stroke like an angel, but as it was only her best glass dish, she thought she did well to be angry, and was angry accordingly. In short, so many mischances happened this luckless week, that when Sunday came again she seemed to herself like some chilled, shipwrecked mariner, who crawls, shivering, on to a rock to dry his wet garments and look about him. What a difference between this Sunday and the last!

"How am I ever to make progress in religion?" she said to her old Aunt Martha, who had come to spend the day with her. "I really think if I had nothing to do but attend on the means of grace; if we could have constant Sabbaths, and prayers, and hymns, I might endure; but each week's once seem to wash out what Sunday does."

"Daughter!" said Aunt Martha, "you haven't got hold of the *right end of the skein*. It won't unwind as you are doing it."

"Do tell me, then, what is the right end?"

"The right way is to call your crosses and your cares your means of grace. They are better than prayers, and psalms, and hymns, when they are taken in that way. Your means of grace this week have been your servants' ill-tempers; the breaking of your glass dish; your children's headlessness; the little unjust, provoking things people have said of you. Call these your means of grace, accept, value, use them as such, and you will grow faster in religion than if you went to church every day of the week."

Mrs. Morris was silent. A whole new vein of thought was awakened within her.

"Now," said Aunt Martha, "have you told your Father in heaven all these things you have been telling me?"

"These things! Oh, no! It has been my object to keep such trifles out of my mind in my prayers."

"Better let them in, and show them to Him."

"These little foolish things?"

"It seems they are great enough to hinder your peace; to stand in the way of your Christian life; if they can do that they are not little things. Call them your lessons; take them into your prayers; speak freely to your Father of them; look at them as the daily task He sets you; believe every one of them has an appointed meaning, and no church or sermon can do so much for you. My child, I had not been alive this day if I had not learned to do this."

Mrs. Morris knew that her aunt had been through the long trial which only the wife of a drunkard knows, and yet the peace of God was written in every line of her face, and these few words showed the secret of that peace. She resolved that the next week she would try and begin the skein at the right end. Good friend, if your life skein will not wind smoothly, try the same experiment.

How to keep Children Healthy.

The mortality among the children in our cities, as well as in the country, is sad to contemplate. Is there any necessity for this? Are all these children sent into the world to be thus early cut down? Are not nine out of ten of these early deaths the result of ignorance? What parents ever lost a child, except by accident, without thinking: "If I had treated it differently, it would not have died?" The loss of our own three first-born has led us to think much upon this topic, and three almost always healthy living ones are evidence that our studies on the subject have not been in vain. A few hints on the topic may not be without use.

Next to securing plenty of sound sleep, or rather before it, we place the proper preparation of food. The kind of food they eat is not of half so much consequence as the manner of its preparation. Give a child a hard apple and let him swallow it in pieces from the size of a large pea upward. The result will be, that the lumps will be partly worn off by the coats of the stomach, and partly dissolved by the gastric juice; but after a time, the remaining portion of the lumps will be forced down into the intestines and go through the length of fifteen to twenty feet, producing at least griping and irritation all the way, if not diarrhœa or dysentery. But first scrape or mash the apple to a fine pulp, and it may then be eaten with impunity, and with benefit, if ripe or nearly so.

Feed a child on boiled potatoes cut up, or on potatoes coarsely mashed and fried in fat, and you will be pretty sure to find more or less lumps of potatoes remaining undigested. How can it be otherwise than that these lumps must have produced irritation in the intestines? But mash these same potatoes finely before feeding them, and then the fine material will be digested and afford nutriment instead of giving uneasiness and pain "under the apron."

The same holds true of most meats. Cup up fine—as fine as shot almost—they will be digested, and produce nourishment; while if fed in coarse pieces, they will lie in the stomach, like a meat poultice, on the outside the cause of uneasiness if not of inflammation. Feed raisins and nuts to children, and unless very strong and vigorous, the chances are that they will induce immediate sickness or a weakened system, liable to be affected by the first change of heat or cold.

Chop these same raisins or nuts finely, reducing them almost to powder, and they may be eaten in moderate quantity with impunity. These remarks apply to all kinds of food, and in a measure, to grown people as well as to children.

Many persons are over nice or anxious as to what their children eat, and often reduce them to skeletons, or unfit them for a vigorous resistance of colds and malaria diseases, by feeding them on toast or rice, weak gruel, etc. Give them rather a good supply of food finely reduced that it will be quickly digested in the stomach, and they will grow vigorous and be able to withstand the changes of climate, and the exposures to which they are very liable. Mothers, consider these things, and see if they are not true and in accordance with reason.—*American Agriculturist.*

Making Tracks.

A light snow had fallen, and the boys desired to make the most of it. It was too dry for snowballing, and not deep enough for coasting. It did very well to make tracks in.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the centre of the meadow, and that each one should start from it, and see who could make the straightest track, that is, go from the tree in the nearest approach to a straight line. The proposition was assented, to, and they were soon at the tree. They ranged themselves around it, with their backs toward the trunk. They were equally distant from each other. If each had gone forward in a straight line, the paths would have been like the spokes of a wheel—the tree representing the hub. They were to go till they reached the boundaries of the meadow, when they were to retrace their steps to the tree.

They did so. I wish I could give a map of their tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James Allison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"How could we all contrive to go so crookedly, when the ground is as smooth and nothing to turn us out of our way?" said Jacob Small.

"How happened you to go so straight, Henry?" said Thomas.

"I fixed my eye on that tall pine tree on the hill yonder, and never looked away from it till I reached the fence."

"I went as straight as I could, without looking at anything but the ground," said James,

"So did I," said another.

"So did I," said several others.

It appeared that nobody but Henry had aimed at a particular object. They attempted to go straight without any definite aim. They failed. Men cannot succeed in anything good without a definite aim. In order to mental improvement there must be a definite aim. In order to do good there must be a definite aim. General purposes, general resolutions, will not avail. You must do as Henry did—fix upon something distinct and definite as an object, and go steadily forward to it. Thus only can you succeed.

I am so Glad, for I am a Bad Child.

A few years ago a Christian (who is now with the Lord, whom he loved and served here) was, one Lord's day, speaking of the great love of Jesus to the children of a little school not many miles from London.

During his address he asked them this question: "What sort of children does Jesus love?" Instantly one and another answered, "Good children! Good children!" The teacher was silent; the children began to see, from the expression of his countenance, that they had not given the answer he wanted; but what other they could give they did not know, and they were much perplexed.

Presently he said, "Jesus loves bad children." They seemed surprised at hearing this, and one little girl asked, anxiously, whether it was really true, thinking, I suppose, that it was too good to be true. On being again assured that it was quite true, because Jesus said, "I come not to call the righteous, but sinners to repentance," she burst into tears and said, "I am so glad, then, for I am a bad child." That teacher was right. Jesus really loves bad children, not for being bad, mark you, but because their souls are precious, and he wishes to wash their sins away in his own blood. Now, if a bad child will not let Jesus do this, but will stick to his sins, then Jesus will cast him off, and let him have his evil way and perish in his sins.—*Well Spring.*

Agriculture.

How to add to the Value of your Farm.

An intelligent man, with a growing family, when about to purchase a homestead, looks not only at the fertility of the soil, the value of the buildings, the fences, the nearness of the markets, and the like, but several other things have great weight with him in determining upon the purchase of a farm, and a *home* for his family. To illustrate: A man of thirty-five, having disposed of his present property, desires to purchase a farm. The news that he desires to purchase soon spreads, and he is offered any number of farms, in different locations, but months pass before he makes a selection. We ask why. He says he has not yet found all the good qualities connected with any farm that he has found in the market. We reply he must be very particular. 'No, not *very* particular, he replies, but there are some *essentials* to a good home, for my family, which I cannot overlook. I am not looking entirely for good land, good fences, and good building. But I want to know that I am going into an enlightened and progressive neighborhood," But how are you going to determine this point? 'How? by the signs. I first take a look at the school-house. If I find the house neatly built, well painted, and comfortably arranged, with out-buildings in good order, with a good supply of well fitted dry wood, and the whole protected from the highway by a good fence, I say at once, this looks well, I will look around this neighborhood. I pass along the highway and soon find it all ridged and crisscrossed up, where somebody has been scouring an old rusty plow. It looks bad, but never mind, that man will soon get shamed out of that. Ah! what have we here? My horse comes to a stand. A motherly looking quadruped, with her nine little incipient porkers, raises from the mire, and blocks his onward progress. With a grunt she retreats, and we pass on. Each side of the road is lined and embellished with such attractive plants and flowers as are furnished by the thistle, the burdock, the mullein, and more of the same gems. I notice that the pig and poultry yard are in front of many of the residences, and that there is as much old rubbish on the street and around the buildings as ought to occupy the site of a dismantled fort, I conclude at once that one or more public spirited individuals have built the school-house, but that the neighborhood is behind the age, and I will search yet a little longer. I ride on to a neighboring town to see Mr. A., who advertises his farm for sale.' We walk over it. Good land, splendid crops, good fences, 'generous tidy barns and handy dwelling.' Good! Now, friend, show us your yard, shrubbery, orchard, etc. Orchard! Ah, yes! Well to tell you the truth, we have not got an orchard. Never could find time, or means to spare, to set or take care of trees. So I have no orchard to show. The 'women folks' have so much to do, they have no time to fool away on 'bushes and posies.' They can get enough of them in the woods, or on the highway. 'Good morning, sir! My family and self would as soon think of emigrating to Greenland, or among the Hottentots, as to move on to a place where there is *no fruit or flowers*. As I ride by the school-house, which stands unincloses on the publicroad, I see walls staring through the fallen clapboards, glass broken from the window, and the brick tumbling from the chimney. The college is exposed on all sides to the public gaze, while splendid drawings, with chalk and carbon, embellish the whole exterior of the buildings. Rude boys cling to my carriage, and frighten my horse with yells and stones. I feel relief when well out of the neighborhood, though my first impressions on the farm was very favorable."

The narrative of our friends experience in purchasing a home affords to us farmers a valuable lesson, viz.: Other things being equal, the value of any farm is much enhanced by a good orchard, pleasant shade, flowers and shrubbery, with neatness about the buildings, and on the street, with the public spirit to build good roads and good school-houses, and keep good schools therein. The citizen who fails to do his part in such matters, is neglecting his own vital and pecuniary interests.

It cannot be too frequently urged upon farmers to save all the manure they can. It is cheaper to make your own manure than to buy it, and to do without is out of the question. Let your compost heaps and your pens for hogs, cattle and sheep receive every thing that will make manure. An exchange suggests that should the fermentation of compost heaps need quickening, add a few pailfulls of manure liquor, and use plaster to prevent the loss of ammonia.

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December, 12th 1863.

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(Signed)
BENJAMIN GODFREY M.D., F.R.A.S.
Fellow of the Royal Medical and Chirurgical Societ

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